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WILLIAM EDWARD MERRIMAN











*W. H. Herriman,*





c  
A MEMORIAL  
OF  
THE REVEREND  
WILLIAM EDWARD MERRIMAN·D·D  
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## **BIOGRAPHICAL SKETCH.**



## BIOGRAPHICAL SKETCH.

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**WILLIAM EDWARD MERRIMAN**, the eldest of the seven children of Addison and Prudence (Adams) Merriman, was born in Hinsdale, Berkshire County, Mass., October 20, 1825. His father, whose ancestors were connected with the New Haven Colony, was a man of earnest religious character, of unselfish ambitions and fine mental powers, who had received an excellent education, partially fitting him for college, at the famous school of "Parson Hallock" in Plainfield, Mass., and though he was unable to enter college he always maintained a peculiar interest in religious and educational affairs.

His mother, who was descended from families of the Massachusetts Bay Colony, was a woman of very ardent temperament, intelligent, well-trained, energetic, and devout.

William's boyhood was spent in his native village, the advantages of which were extremely small; but when he was ten years old and had already three brothers, his father, to secure the means of education which he craved for his children, removed with his family to Manchester, Vt., where a new school, known as the Burr — afterwards the Burr and Burton — Seminary had lately been established.

Here in this lovely valley of western Vermont, and in the fervent atmosphere of this young academy whose enthusiasms he eagerly shared, William grew up and was fitted for college. His father gave him his first Latin lessons while they were engaged in manual labor. He enjoyed the instruction and inspiration of the principal of the Seminary, Rev. Dr. Joseph D. Wickham, a Yale graduate, and a man of the most refined character and scholarship; and he also had the constant guidance and sympathy of both his parents, who were intimate with the teachers and patrons of the Seminary and active in all the religious and educational life of the village. All this, though the family means were scanty and the family life sim-

ple, gave him an admirable discipline both of mind and heart.

When he was twenty he went to Philadelphia as a teacher in a private school for boys, and here the religious life in which he had been carefully nurtured at home took definite form, and December 26, 1845, he confessed his faith in Christ and became a member of the Clinton Street Presbyterian Church, of which the Rev. Dr. Joel Parker was then pastor.

Teaching in Philadelphia and in the neighboring town of Coatesville, Pa., together with some additional study at Burr Seminary, occupied him for over two years; but in this time he managed to complete the studies of Freshman year; so that he entered, in the second term, the Sophomore class at Williams College in the winter of 1848.

Mature in mind and purpose, he at once took high rank as scholar, writer, and debater. The college then possessed small facilities compared with those which now exist, but that incomparable man and teacher, Dr. Mark Hopkins, was at its head, and he made a college in himself.

Here Mr. Merriman made eager use of every advantage, being conspicuous for his energy, enthusiasm, and power of attracting friends. He taught school some of the time during college, especially in Lenox Academy in his senior year; but in spite of these interruptions he was graduated in 1850, with high honors, among the first scholars of his class.

His pecuniary needs again compelled him to teach, and he spent a year as tutor in a private family in Concord, Cabarras County, N. C., thus enlarging his experience by contact with Southern life. He had, however, already determined to prepare for the ministry, and returning from the South in the autumn of 1851, he entered Union Theological Seminary, New York.

Here for three years he had a very active life. He taught a good deal, and also engaged in mission work.

In the seminary he had the extraordinary advantage of instruction from those princely teachers, Edward Robinson, Thomas H. Skinner, and Henry B. Smith, and was strongly influenced by them. He was graduated from the seminary in May, 1854.

Receiving approbation to preach, he immediately went to the West, where he preached in various places in Iowa and Illinois, finally going to Batavia, Ill., in December, 1854, and taking charge of the Congregational church there, to which he gave himself with great earnestness. He was ordained and installed as pastor, January 13, 1857. Under his ministry the church was greatly enlarged and a new house of worship erected. He was dismissed in the spring of 1860, and spent the following summer traveling in Europe.

On his return in the autumn, he removed with his family to Green Bay, Wis., where he began work as acting pastor of the Presbyterian church. In this position his influence was widely felt. His experience and interest in educational matters, which had always been very keen, brought him into contact with the educators of the State, and he was warmly urged to take the presidency of Ripon College, then a small and struggling institution, scarcely more than an academy. Elected to this post, he gave up his church at Green Bay, and began his work at Ripon, July 21, 1863.

The college — if such it could be called — possessed at this time eleven acres for a campus, two partially completed buildings, about one hundred pupils in preparatory studies, one professor with three lady assistants, no endowment, library, or apparatus, and a mortgage debt of \$12,000 at twelve per cent. interest.

In his letter of acceptance the newly elected president laid down this platform : “ I accept this appointment with the following express understanding : 1. That it is the aim of the trustees and friends of this institution to raise its grade so fast, and only so fast, as its own growth and the wants of the country allow, till it becomes one of the highest order. 2. That meanwhile we will prosecute the work of preparatory and academical instruction as efficiently as possible ; and that we will neither let our work in the present limit our plans for the future, nor our hopes for the future interfere with the needed work of the present. 3. That we will on no account allow the institution to incur any more debt. 4. That we will exert ourselves to the utmost to pay the present debt, and complete the buildings this year.”

This programme was carried out. Within the year the debt was paid, and the buildings completed. The president threw himself into the work with the utmost ardor. He supplied the pulpit of the Congregational church in Ripon during the year. He was unceasing in his efforts to collect funds. He lectured and preached to the students and before various assemblies, everywhere holding up the highest standards of Christian education. He practiced himself, and inspired in others, strict self-denial, receiving for his services this first year only the board of himself and family in the college commons with teachers and students.

The college rapidly increased in numbers. The most rigid economy was practiced. Every dollar secured was devoted to buildings, apparatus, or endowment. The work of the college was carried on, and continued to be carried on during the whole of his administration, upon its own earnings.

In this first year, 1863-64, the first genuine college work was done, — a Freshman class being carried through the entire year. The institution was full; a new building was projected, completed, and paid for in

1867, and a beginning was made towards an endowment of \$50,000.

In 1868 the indorsement of the College Society was obtained for the struggling institution. This brought the president to the East for the solicitation of funds; and during this and the immediately succeeding years he preached in many prominent pulpits of Eastern cities with such peculiar earnestness and power that he was frequently asked to become a pastor at a salary many times larger than the pittance of \$800 a year which was his average compensation at the college.

He was chosen, in 1870, a corporate member of the American Board of Commissioners for Foreign Missions. In 1872 he gave one of the lectures in the Boston course on Christianity and Scepticism, entitled: "The Limits of the Personal Work of Christ in the World." In 1874 he received the degree of D. D. from his Alma Mater, and he was often called on for lectures in various institutions.

The college, however, absorbed his chief energies. To it he was untiring in his devotion. He was at every point its great

strength. Its financial burdens rested on him, besides all the care of its administration, the selection of teachers, and the adaptation of scanty means to lofty ends. In addition to lecturing, preaching, and personally guiding and inspiring students and teachers, he himself taught a great deal, giving his aid wherever he was most needed; for he was qualified to teach in almost every department, though he made his profoundest impression in philosophy, literature, and morals.

The religious life of the college during all these years was very quiet but very intense. Every student felt it. It was one with the spirit of scholarship. The president's personality, with his lofty and even exacting standards, his manifest self-sacrifice, his keen intelligence, his sympathy, his fervor, left nothing untouched.

But the burden was too heavy. These constant and over-fervid labors at length proved too much for his nervous organization and delicate health. In 1874 he sought rest in a trip to California, but did not receive permanent benefit, so that in June, 1875, he was granted by the trustees

"complete release from all official duty connected with the college, except such as he might choose to perform, until, in his own judgment and that of his physicians, he should be so far restored as to be able to return to his work."

He immediately went abroad and was absent for a year, extending his travels as far east as the Holy Land. But his health was not substantially improved, and his resignation as president of the college was finally tendered to the trustees and accepted with much reluctance, June 19, 1876, though his work in that position had practically ceased a year before.

During the thirteen years of Dr. Merri-  
man's presidency of the college the first ten classes were graduated with an aggregate number of seventy-one graduates, and when he resigned there were seven professors and five instructors in service, and sixty-nine students of college grade, besides a large number in preparatory courses. All debts had been paid, a productive endowment of nearly \$50,000 had been secured, there were three completely finished and furnished buildings, a good beginning had been made in collect-

ing library, cabinets, and apparatus, and the college had become established in the esteem and affection of the people of Wisconsin as an institution of the highest ideals, doing the best work.

After his resignation, Dr. Merriman's family remained in Ripon till October, 1878, and then removed to Batavia, Ill., where they spent the following winter, he meantime preaching occasionally as his health permitted.

In May, 1879, he came with his family to Providence and took charge of the Central Congregational church for six months, performing the duties of pastor and preacher with much acceptance, during the absence of the pastor, Rev. Dr. George Harris, now professor at Andover Seminary.

The following winter was spent in Batavia, and in May, 1880, he came with his family to Portland, Me., to supply the State Street Congregational church for six months, in the absence of its pastor, Rev. Edward Y. Hincks, D. D., now professor at Andover. Here, as at Providence, Dr. Merriman exercised a strong influence both by his sermons and in his pastoral labors.

His family remained in Portland till the spring of 1881, when they removed to Boston, and Dr. Merriman rendered welcome service as a preacher in various churches, particularly in the Franklin Street church in Somerville, Mass. He was called to this church, February 28, and installed as its pastor, April 19, 1882, and immediately fixed his residence in Somerville.

Here he continued, faithfully performing the duties of pastor until he resigned and was dismissed, June 1, 1887, and removed to Boston, which thereafter became his home. During the succeeding years he preached frequently in different churches, particularly in St. Louis, Mo., and in Lexington, Mass., where he took charge of the Congregational church from September 9, 1888, to October 1, 1889, in the absence of the pastor, Rev. Edward G. Porter. He was meanwhile an active and zealous member of the Suffolk North Association of Congregational ministers, was often heard in the Boston ministers' meeting, and was keenly alive to all religious, missionary, and educational movements.

In this way he was peculiarly interested in the theological developments at An-

dover Seminary and in the discussions in the American Board, of which he was a corporate member. Thoroughly and positively evangelical in all his thought and spirit, he was yet eagerly sympathetic with progress and freedom and active with help and counsel in promoting the liberal movement in the Congregational body. Especially was he earnest and helpful in sending Rev. Wm. H. Noyes to Japan as the missionary of the Berkeley Temple, after he had been rejected by the Prudential Committee of the American Board in 1888.

From this time Dr. Merriman rendered great service to the Japanese missions and to the native Japanese missionaries, assisting to raise large sums of money for them, affording them sympathy and wise counsel in this country, keeping up an extended correspondence with them, and giving time and strength to their interests up to the day of his death. This zealous labor for the missionary cause formed a fitting close to a life which, in teaching, preaching, and counseling had from the first been steadily devoted to the work of Christian education and Christian missions.

Dr. Merriman was passing the summer of 1892 with his family at Marblehead Neck, Mass., where he was taken suddenly ill with a painful disorder in July, and after twelve days of great suffering he died there on Monday, August 1, 1892, in his sixty-seventh year. His family were all with him at the last, except the eldest child, a daughter who was in Europe.

The funeral services were held on Thursday, August 4th, in the Old North Church at Marblehead, and later the remains were taken to Batavia, Ill., and finally interred there, October 18, 1892.

Dr. Merriman was married at Batavia, Ill., July 7, 1857, to Anna R. Lockwood, the youngest child of Hon. Samuel D. and Mrs. Mary V. S. (Nash) Lockwood. Judge Lockwood was distinguished for his character, abilities, and service as a pioneer in the settlement and government of Illinois, and was an early and intimate friend of Abraham Lincoln, whom he admitted to the bar.

Dr. Merriman had four children,—one daughter and three sons,—all of whom with Mrs. Merriman survive him. Of his father's

family only three members remain, the brother next younger than himself, Mr. A. T. Merriman, formerly of Chicago, now of Evanston, Ill., his youngest brother, Rev. Daniel Merriman, D. D., pastor of the Central Church, Worcester, Mass., and his youngest sister, Mrs. Frank Nourse of Chicago.

In personal appearance, Dr. Merriman was a noticeable man, six feet in height, of fair complexion, and with blue eyes. In early manhood he was slight in figure and his hair was light brown. Later in life he became stout and partially bald, and his hair turned white. His movements were naturally active, his countenance mobile, and his voice high-pitched and slender.

During all his professional life he suffered more or less from bad health, especially from headache and nervous debility, which at times reached such a pitch as to deprive him of all power of work for considerable periods. This fact greatly limited his usefulness, but it could not abate the high purpose, the persistence, the enthusiasm with which, under every condition, he sought to serve his fellow-men and his Lord.

D. M.



**THE WORK AT RIPON COLLEGE.**



## THE WORK AT RIPON COLLEGE.

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FROM THE REV. JOSEPH J. BLAISDELL, D. D.,

*Professor in Beloit College, Wis.*

I DEEM it a special privilege to place in some memorial of Dr. Merriman a simple testimonial of the esteem in which I hold him as a contributor to the work of education in Wisconsin.

It has been most gratifying that through all its history from the time when Dr. Merriman became its president, Ripon College has stood unqualifiedly for education which is at the same time Christian, and, in the interests of being Christian, thorough. With all the difficulties which are present to hinder the realizing of ideals in the schools of a new country, the movement inaugurated in the beginning, and ever since pursued at Ripon, has been held subject to high standards; and amidst the crowd of influences whose push is towards deflection, the original impulse was so fundamental that it has never for a moment fallen, and is not likely to fall, under suspicion. Too much recognition can hardly be given to the power and worth of those determinant personali-

ties who thus inwork into the life of an institution destined to be fruitful in society for ages, spiritual principles insuring their service of the best things.

This will suggest what has seemed to me perhaps the most remarkable feature of Dr. Merri-  
man's work as an educator. I mean the spiritu-  
ality of his mental habit. I speak of it only as  
characterizing what he did for us in education.  
This quality can hardly be appreciated without  
taking into account the great alertness of his in-  
tellectual action, such that truth from his lips  
seemed as quick as the flash of sunlight reflected  
from a mirror; the push of intellectual energy  
with which thought went forth from him upon  
listening hearers with the sharpness of a Damas-  
cus blade and the efficacy of its stroke; the rich  
coloring of appropriate sentiment with which his  
thinking made its way to the hospitalities of those  
he approached; the triumphant march of his mind  
along the uplands of truth. All this seemed to  
me to be in that chivalrous service of spiritual  
concerns which qualify the divinely called leaders  
of youthful souls.

Dr. Merriman stood in this our common-  
wealth, and especially among the communities  
and churches of its central region, as a represen-  
tative of spiritual scholarship. Men may differ  
widely in their interpretations of some essential  
Christian truths; but he who draws the solutions

of human problems as regards the individual life and the adjustments of society, from the axioms of spiritual truth, makes any place, and especially a farming community, bereaved and poorer by his being withdrawn from it. We have lost some men from Wisconsin who could ill be spared. Perhaps in nothing is their withdrawal more sorely a loss than in connection with the interests of education, which is so very often deflowered of its high function in being made to grind in the prison-house of a philosophy that lights its fires at no sacred altar.

My last visit with Dr. Merriman was among the royal mountains of New Hampshire, where we passed several weeks together. It was an environment to which he was mated. We sat and talked together. We were obliged to part company with each other many times in regard to matters of our conversation. But the touch of his eager and resolute spirit was animating and opened

"Steps up to heaven."

He dwelt not a little on the work he was enabled to do for education in Ripon. It was manifest that the centre of his life was builded into the institution there. Ripon College, whoever may have the privilege of watching over its maturity, will stand always in close association with his name. The work he did in the State is centralized in it, and will partake of its perpetuity, but

all our educational processes and ideals participate in its benevolent influences.

FROM THE REV. ARTHUR LITTLE, D. D.,


*Pastor Congregational Church, Dorchester, Mass.*

*Formerly Trustee of Ripon College.*

Nothing was more characteristic of President Merriman than the sublime faith and courageous purpose shown in the transformation of a small, unendowed school, with only a precarious existence, into a Christian college. It was almost a creative act — something from nothing.

A less heroic spirit would scarcely have ventured upon a task so beset with obstacles. With the distinctiveness of an intuition it came to him that a Christian college ought to be established at Ripon. And never was there truer prophet, for the amazing development of northern Wisconsin has altogether justified his wise forecast in the matter. His ideals were the highest; and towards their realization, with arduous and unwearied toil, he continually worked. In going West he took with him the very best conception of a Christian college.

This conception he aimed to realize in Ripon. His purpose was to unite good scholarship with earnest Christian character. Conscience was to go into the preparation of the lesson just as much as into attendance upon the so-called religious services of the college. To him all duty, whether in the class-room or prayer-meeting, was sacred.



He was as intolerant of a careless intellectual habit as of an ethical one. He could as little excuse a failure in the recitation-room as non-attendance at church and chapel.

Faithfulness, conscientiousness, frankness, and thoroughness were virtues upon which he insisted in his pupils. Laziness, shiftlessness, and evasiveness he could endure in nobody, and nobody for a moment ever suspected their existence in him.

His incisive mind, consuming zeal, and strong personality were a rare and rich endowment for a teacher. It was the habit of the more aspiring students to look forward eagerly to the time when they should enjoy the instruction of their honored president. His presence and habit of mind and method of teaching gave impulse and stimulus to the best there was in them. President Merriman was to Ripon College what President Hopkins was to Williams College.

Whether President Merriman were the more able in administration or instruction it would be difficult to say. He excelled in both. He was a born organizer and leader, — a man of quick, almost intuitive perceptions, of swift decisions, of imperial will, of persuasive eloquence. His supreme value to the college, in that early formative period when everything was taking shape for the future, was his superb intellectual and spiritual equipment. This found recognition in the pulpit as well as the college, so that he was *facilis princeps*

alike among the Faculty of the college and the ministry of northern Wisconsin.

He was certainly without a superior in any part of the State. His influence in the churches and religious conventions of Wisconsin was controlling and inspiring. He was as little tolerant of laziness in a minister as in a pupil.

His presence and utterances in our meetings furnished the incentive to all best endeavor. He had no patience with the plea, often heard in Wisconsin twenty-five years ago, that Congregational churches could not thrive there because there were few New England families; and therefore supposably little Congregational material there. "Make Congregational material" was his emphatic answer. The gospel, in his view, was just as well adapted to the needs of the German and Scandinavian as to New Englanders who had chanced to move West.

While in the fullest sympathy doctrinally with his brethren, in those years, he was a profound thinker on the great themes of the gospel, and was accustomed to hold and teach that progress is to be expected in the interpretation and formulation of Christian truth. The atonement of Christ and the work of the Holy Spirit were subjects of absorbing and engrossing interest to him. My first interview with him twenty-five years ago and my last one less than a year ago were upon these great doctrines of our Christian faith.

To Ripon College President Merriman gave the vigor of his manhood with the consecrated purpose of founding in central Wisconsin an institution of learning where these and kindred great truths of the gospel should, for years and generations to come, be brought into vital contact with those who seek instruction there. A nobler and more enduring monument could not be reared for the perpetuation of his memory.

FROM THE REV. PEARSE PINCH (CLASS OF 1875),

*Pastor of Congregational Church, Newton, Kans.*

It is hard to put on paper the most profound impressions President Merriman left upon those who were open to the influence he exerted in the close contact of teacher and student in Ripon College.

Those impressions enter so profoundly into our life; they affect so vitally the manner of our thought; they have so modified the spirit and aims and ideals in which we live, and so abide among our actuating impulses, that to attempt an account of them would be like trying to photograph a spiritual process. He had a rare power of compelling other minds to go through the very process of his own thinking, to see that which he saw in any subject, to share his feelings, and to determine their attitude toward the thing in hand by his spirit toward it.

Some have questioned whether it was alto-

gether a healthy thing for students to put themselves under the power of a personality so compelling as his. To those who were his students, however, and know what they received from him in widened mental capacity, and higher ideals of life, and consecrated purpose, that question does not occur. We know what he did for us, and we know it only as helpful and wholesome.

Graduates of Ripon College who have pursued post-graduate studies under the most noted teachers, and in the most famous schools in the land, uniformly testify that they have nowhere found any one who so woke up their faculties, or moved them to greater depths of their being. It is no exaggeration to say that he was our greatest teacher,—the greatest master we met in institutions of learning anywhere.

To remember him is an incentive to faithfulness. If any of us ever falter at what is given us to do, and feel tempted to forsake duties which demand untiring purpose, there is in the memory of the strenuous and exacting man who led us through the course at Ripon that which inclines us to stay with the task, however hard, until it is fully done. It is stimulating and helpful to hold his life in memory.

There were three great lines along which we felt his power supremely : in the class-room, in literary criticism, and in his preaching. His teaching power was so much a part of his personality

that it is difficult to give any impression of it by description. His incisiveness was as keen in the direction of the student as of the subject. He would cleave his way down through any superficial knowledge or any misapprehension of the subject, and lay bare the exact state of mind of every one of us regarding the matter in hand. He was so alert that if anybody's thought wandered for an instant, he knew it and was after the straying faculties. There was no such thing as being absent in mind if present in body in his class-room.

What mental prodding he gave us! The dull-est intellect would be driven at a lively pace while the recitation lasted at least, and if any one was positively stupid he could not keep from intellectual acumen while under the stimulus of that powerful teaching.

Then the service he did for the students in the way of literary criticism has changed the quality of their life-work in many cases. The sophomoric rawness was thoroughly taken out of our orations by the blistering fire he gave them; the flowers were all plucked off, and we were made to say in the most direct manner possible the things we meant to say.

President Merriman's preaching directed especially to the students was by far his greatest service to them. The sermons on the Day of Prayer are among the memorable events of our

lives. The texts and subjects and mighty impressions remain to this day, and the great experiences which came upon us in that preaching continue as a permanent possession. The baccalaureate sermons were no less abiding in their influence. The message with which the graduates were sent out has impressed itself upon the whole life-work of many of them.

President Merriman's preaching to the students of Ripon College was great preaching. It was preaching with a purpose, and that purpose the changing of the aims and destinies of life. Some of the supreme experiences of our lives came in the hearing of those sermons, and the radiance that fell upon us then will leave its light upon our souls forever.

FROM JAMES A. BLANCHARD (CLASS OF 1871),

*Lawyer, New York.*

I am wont to think of President Merriman as a teacher, and of the precious influence he exerted upon young men and especially upon myself. I entered Ripon College intending to pursue English branches for two or three terms. I had been there only a few weeks when one day he asked me to come to his study. On my arrival, he spoke of the advantages of a liberal education and urged me to take a college course. I told him of my circumstances and that what he proposed seemed well-nigh impossible. In a few terse sentences he

minimized the difficulties, made the way for me "as clear as light," excited my inherited love of study, and aroused my ambition. I told him I would consult with my mother and let him know the result. I did so, and at the beginning of another week I dropped one of my English studies and began the study of Latin. The following term I took Greek, and in due time prepared for college, pursued the classical course, and graduated in the class of 1871.

I feel indebted to President Merriman for my college training and all the benefits and advantages which have flowed from it. He found me with a mind chained to the earth; he unfettered it and led it into the realm of intellectual and spiritual things. He was to me a kind, lovable, and very able man. I never have met his superior as an instructor.

He possessed rare clearness of thought and lucidity of statement. Seeing things clearly himself, he was able to make others see them clearly. His diction was terse and exact, and his meaning never obscure. His great energy and force were unremitting in the class-room, and the glow of his earnestness kindled a like spirit in his pupils. I have often wished, in my later years, for an opportunity to review under him the studies of my Senior year. He had a genius for exposition, and was able in a few apt words to part obscuring clouds and to let in the light on the most abstruse and difficult subject.

His heart was in his work, and he consecrated his life to it. For years he toiled and struggled for the college, thinking not of himself nor of his worldly interests, but only of the good he could do, and his daily life taught the beautiful lesson of self-sacrifice. He loved to uplift the souls of men and to make them worthy of their divine origin. In all things he served the Master and wrought for his glory. I loved him while he lived, and, now he is gone, he is one of the sweetest memories of my life.

“He has passed to his rest,  
Above the imperfect harmonies of earth,  
Beyond the sunsets, beyond the hills.”

FROM REV. MORITZ E. EVERSZ, D. D. (CLASS  
OF 1871),

*In charge of Home Missionary work among Germans,  
Evanston, Ill.*

It is now twenty-five years since I was permitted to sit under the instructions of Dr. Merriman, the value of which has grown upon me as the years have receded. It seems to me that he did more for me than any instructor I ever had. More than once have I heard the remark made that he was a “king in the pulpit.” With certainly not less truth may I say that he was royal in the recitation-room. The correct memorizing of a lesson did not meet his requirements. To him words were significant only as they conveyed exact ideas. If the words were given, while the idea was not

clearly grasped, none would detect the sham quicker than he.

He did not encourage the meek following of an author; but after securing a full and fair statement of his position, he often threw in a question or two which acted like an exploding rocket in the sky, showing the relation of the truth to others in a clear light and often giving it quite a different bearing. His favorite method of instruction was by questioning and teaching the student to think. He sometimes allowed him to involve himself in logical difficulties; then, having led his mind to fix firmly upon one or two principles, he would say: "There, we will stop right here. Now take it home and think about it." If the student's mind was not clear on the subject the next day, quite likely he would ask a few questions and then send him back to work out his problem. He thus stimulated thought. An illogical statement was painful to him. Accurate, logical, progressive thought was his delight.

I think his instructions may also be characterized as preëminently moral and religious. Not that he was forever bringing pressure to bear upon the student to become a Christian; but that in a perfectly logical and natural way he knew how to place the truths of science and philosophy in their proper relations to the truths of natural and revealed religion.

President Merriman's whole personality was

tonic. To meet him even for a few moments on the street or in the class-room made one feel that he must do better work than ever before. It was impossible for one with any sensibility to be lazy in his class.

Well do I remember an occasion when our class had requested a change in instructors. He met us at the next hour and explained that the Faculty regretted our action and were by no means sure that we were just. But as our request was respectful and gentlemanly, he had been asked to take the class. Then assuming the attitude of driving a six-horse team, he said: "In a few days I shall get the reins fully in hand, and then, gentlemen, I shall expect you to work." The effect was electric. We felt as if the hand of a master had been laid upon us, and we did work as never before.

As a counselor and friend, Dr. Merriman was most faithful. He was both disinclined and too busy to encourage confidential gossip. Yet I think that in a case of real perplexity every student felt free to go to him for advice. His quick, intuitive mind often reached the seat of the difficulty before the student had fully unbosomed himself, and this sometimes gave the appearance of impatience; and yet to the soul in real trouble he was patience itself, and his sympathy was tender and true.

He had none of that sentimental fear of hurt-

ing one's feelings which men sometimes plead to shield themselves from doing a duty. Like a true physician, he could if need be send the probe deep down to the seat of difficulty, and leave the patient feeling that it was the hand of kindness that did it.

His criticism of essays and orations was heroic but wholesome. More than one student has confessed that the one term at the close of the Senior year under his rhetorical instruction did more for him than all that had gone before. It was then, especially, that he put his mark on his students. His own ideal was high. He could not bear to have his students content themselves with mediocrity.

I close with the thought with which I began. The ability to imbue others with our aims and purposes is a mark of true royalty. This gift the president had in an eminent degree. When necessary he could so infuse his own powerful will into his students that one felt he *must* not, he *would* not fail, and he *did not fail*.



**THE PASTORATE AT SOMERVILLE.**



## THE PASTORATE AT SOMERVILLE.

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FROM THE REV. CHARLES L. NOYES,

*Pastor Winter Hill Congregational Church, Somerville, Mass.*

NEARLY six years have slipped away since Dr. Merriman closed his pastorate in our city, but to-day, hardly less than then, it is a present fact and living force among us. Its impressions are as vivid as when they were made, and its influences are still at work. We meet them on every hand; his name is still frequent on the lip, his word is recalled and his authority cited, his service to the soul acknowledged as still a potent factor in faith and life, by people who all these years have been beyond his ministrations.

In this self-perpetuating power of his ministry there is a tribute to his greatness more eloquent than any analysis of his powers. He had great gifts of mind and great qualities of soul. Those to whom he ministered delight to recall, with pride, that the church, and city as well, were honored by his presence and work here; and they are grateful for the ever-memorable privilege of having been listeners and learners under him.

He seemed to me to surpass all men I ever knew in his complete mastery of his knowledge, and his power of transmitting truths through speech to other minds. He spoke without a wasted word, and the words he used were chosen with such nice accuracy that each seemed as it were "inevitable." For the full exercise of this power he needed to be face to face with a hearer or seeker of truth. Then, either in the pulpit or in earnest conversation, as the vividness of his insight flashed into expression, or his imagination played over his thoughts, and cast them in some quaint or striking form, he would fasten a truth upon the mind so that its form no less than its substance could not be forgotten.

These sayings of his still linger in the memory and are passed from lip to lip among his former hearers. The problems of sorrow or duty or faith as they recur, recall his own solutions of them, so that in a sense true of hardly any other preacher it can be said of him that "he being dead yet speaketh."


But the power which he rated most highly among men, and which in him far transcended any mental greatness, was moral and spiritual. It had its spring in divine sources. The Bible, the person of Christ, and the living Spirit; these were his theme, his enthusiasm and his inspiration. The Bible under his comment, or even his simple reading, grew luminous with new meanings.

The life and person and work of Christ were subjects ever under study, and as one and another phase of them in their beauty and naturalness would yield their secrets to his reverent thought and insight, he would carry his results with the ardor of a discoverer of "hid treasure" to his people and the brethren of his association. But the great subject of his study, the great reality of his life was the immanence of God in the Christian and the church through the Holy Spirit. Of this he spoke as did no other voice among us, and that it might have larger place in our thought and our aspiration he would plead with all the intensity of his soul. He was the advocate of the Spirit before his brethren in the church and especially in the ministry.

No one ever had a more distinct, definite, and plainly announced ideal of a pastorate than did Dr. Merriman, nor one more unflinchingly and loyally adhered to. Its aim was not primarily an increase of numbers, nor thoroughness of organization, nor a diversified influence, but in all ways the "edifying" or building up spiritually of the body of Christ, through the edifying of its several members. He was the servant of souls. With complete self-effacement, he exposed men's lives to their own consciences, cleared away ignorance, folly, and superstition with unsparing thoroughness, and then sought to bring their whole natures under the renewing, healing, life-giving power of truth and of God.

Wherever he was, in the pulpit, in the prayer-meeting, in personal conversation, he was at the same work. He made everything subsidiary to it, he sacrificed everything to it. He would not please, except as he could edify, and he even put his great powers of address under restraint, by a sort of "self-denying ordinance," lest he should in the least divert attention from the theme to the speaker. Where he could least shine, and where least could be left on record to his credit, there he most surpassed all modern ministers. I mean in his pastoral visits. To this he gave a great deal of his precious time, but he justified the expenditure and for once redeemed and dignified that part of a pastor's service, by making it most effective. In almost every visit somehow, naturally and inevitably as everything must be with him, he would bring the great interests of life home to those he called upon. He made every soul a study, and with a faithfulness as thorough as it was loving and profitable, he would search out the needs and failings of every individual, and as far as they would let him, bring to them help and growth.

Though the centre of his interest was his parish, it could be said of him that "he was not only the minister of a church in Somerville, but a minister of the church in Somerville." Every parish and every minister felt his influence, shared his confidence and interest, and leaned upon his wisdom.



His presence was a force for good throughout the city, and his word on important issues was looked for with pleasure, and passed as authoritative and final. While he did not seek wider spheres of influence, he was like a burning light that need not move from its place to lighten distant horizons. Among the Christian forces and the movements of Christian thought he grew more and more influential. But "his heart the lowliest duties on itself did lay." He did not care to shine except to give light. In spheres of service which great men are apt to disdain he found a coveted opportunity; and some of his best work, in spiritualizing and liberalizing the minds that are to guide other minds, he did in associations of ministers, and groups of seekers after truth that gradually formed about him.

With such rare gifts, so masterly a personality, so true a character, so Christian a soul, so single and so noble an aim, it is no wonder that his influence, though purposely inconspicuous, was so strong, and still works and promises to work with unwaning power. And yet we have not touched its subtlest spell until we have spoken of his gift, so wonderful in a superior nature, of binding other hearts to his in the freest, tenderest, and most familiar relations of friendship. He could without effort, by the simple magic of sympathy, put himself at the level of the youngest or the most lowly. He could take as hearty an interest,

and was often as sagacious and thoughtful an adviser in common, bodily, or passing matters, as in those profounder concerns where no one else could follow him.

Indeed, those who knew him best and have most reason to admire him, are disqualified to speak suitably of his worth. He buried the sense of obligation in those he helped under the warmer feeling of love, and drew them too close to his heart to be fully conscious of his greatness. But though we fail in words to do justice to his memory, a better tribute and one more congenial to his desire we trust is growing from good to better in his power over our souls.

FROM MR. G. A. SOUTHWORTH, SOMERVILLE, MASS.

I think Dr. Merriman impressed me most as a man, a noble man. It was the man in him and behind all that he did and said that gave force and emphasis and influence and power. One could but feel his character, his large-heartedness, his purity, his catholicity, his sympathy, his greatness.

As a minister I recall most prominently his absolute consecration to his work, and his unselfish devotion to it. His duties as preacher and pastor seemed to absorb his thought and time and strength to the apparent exclusion of everything else. This was apparent in the pulpit and prayer-meeting, and especially outside of the church.

His parish and pastoral work seemed to have only one object, the uplifting and guiding and strengthening of the spiritual life of his people.

More than any pastor I ever knew he engaged in personal efforts with those whom he met. The claims of personal religion, growth in the Christian life, were urgently presented and formed the basis of much, if not most, of his conversation as he visited his people.

He was emphatically a preacher of righteousness; he denounced sin everywhere, and was especially pronounced against worldliness and hypocrisy in the church. No matter who might be concerned, he rebuked wrong-doing in public and in private, and did not hesitate to speak plainly but lovingly to the wrong-doer.

I need say nothing of him as a preacher, — his ability, his scholarship, his knowledge of the Scriptures, his power to say what he wished with great clearness and often with epigrammatic brevity, his forceful way of presenting truth, his strength as an original thinker, and above all his deep spiritual insight, made him great. He most truly edified, literally built up his people.

His long experience in Ripon College made it impossible for him to avoid teaching, and he certainly taught us all many a lesson that never will be forgotten.

The man and his life were so raised above the common level and so in accord with all that he

said and taught, that "truth from his lips prevailed with double sway." No one could know him without feeling that here was a man who lived in the closest communion with his Saviour, and was under the constant guidance of the Spirit of God, that seemed to fill him and prompt and control all his service.

FROM MR. SOLOMON DAVIS, SOMERVILLE, MASS.

To me Dr. Merriman came very near the realization of the ideal pastor, because, first of all, he was a thoroughly good man. His mind and heart were fully devoted to the advancement of Christ's kingdom; it could be truly said of him, "he was ever about his Master's business."

How I admired his well equipped and well disciplined mind, a great storehouse from which he was ever giving treasure to his people and enriching them. How full of meaning was the Scripture as he read it, and how clearly did he expound the truth. Always forceful and often quaint of expression, his thoughts are so impressed upon our minds that they cannot be erased; they will last while life lasts and their influence will be a perpetual help.

**THE JAPANESE MISSIONS.**



## THE JAPANESE MISSIONS.

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FROM HON. HAMILTON A. HILL, BOSTON.


DR. MERRIMAN, as is well known, was deeply interested in the cause of foreign missions, and in the work of the American Board, of which he was a corporate member. It was, of course, a great grief to him when the Board, in forgetfulness of its obligations to the Congregational denomination as a whole, allowed the administration of its affairs to be conducted upon a partisan basis, and in the interest of particular theological opinions.

He apprehended clearly, and greatly deplored, the mischief which this policy of narrowness, exclusion, and division threatened to the cause of missions in many ways, especially in its influence upon the theological seminaries, and upon the young men in these institutions whose hearts had been or might be drawn to the foreign missionary service. Various young men and women of the highest Christian character, and, in the opinion of those most amply qualified to judge, admirably fitted for this service, had been turned away by a majority of the prudential committee and some

of the secretaries of the Board, because they had declined to give their adherence in terms to a certain dogma to which these officials attached exceptional importance, and to the promulgation of which in the denomination they had committed themselves.

Perhaps the most aggravated instance of this fatal partisanship on the part of the responsible officers of the American Board was their refusal to commission two young men of the Andover class of 1887, of exceptional endowments and qualifications, — Mr. Daniel T. Torrey and Mr. William H. Noyes. Mr. Torrey was called to a church in Dorchester, and was ordained as its acting pastor, June 4, 1888. Mr. Noyes preached and labored for a time as an assistant at Berkeley Temple, Boston, but his heart was still set upon the foreign field, to which he had been looking forward almost from childhood, and he communicated of the missionary spirit with which he was filled to the young people of the church and congregation to such a degree that they instituted measures for sending him abroad, if not in the usual way, then independently and as the representative of their church.

Mr. Noyes was ordained as a minister of the gospel, October 22, 1888, by a large and conservative council called by the Berkeley Street Church. The statement of his doctrinal belief was thoroughly satisfactory. It seemed so un-



reasonable, not to say incredible, to suppose that the officials of a missionary society could persist in refusing an appointment to such a man, that the members of the council gave the administration of the American Board an opportunity to reconsider its action, to retrieve to some extent, if it might be, its position before the Christian public.

Unfortunately for the Board, this opportunity was not improved. The alternative which had been provided by the vote of the council was now taken, and the Berkeley Street Church prepared to send Mr. Noyes, with his wife, to Japan, under private appointment. The value of Dr. Merriman's services at this juncture cannot be estimated. It was said, at the time, that he had been "almost like a beloved father to the candidate;" he gave him of his large-hearted sympathy and of his wise counsel, in the further trials to which he was subjected in his renewed contact with the responsible officers of the Board; and, more perhaps than any one else, he organized the work which was to be entered upon, marked out the line of procedure, and collected most of the money that would be required.

A farewell service for Mr. and Mrs. Noyes was held December 7, 1888, at which Professor Tucker, Dr. Greene of Japan, Rev. Mr. Dickinson, and others spoke. Dr. Merriman gave an explanation of the manner in which the fund had

been raised, — “gladly,” he might say “spontaneously.” He then spoke a few tender and earnest words about the work so soon to be actually begun. As the saints are represented in the Book of Revelation as entering heaven “through great tribulation,” so, said he, our Brother Noyes enters his long-desired mission-field. “But now we all look upon the contentions and difficulties through which we have traveled in reaching our present position as things of the past. It is in order for us all to rejoice. The grounds for rejoicing are to be found, first of all, in the manifest leadings of the Divine Providence under which we have been brought to this result. Then, our Brother Noyes may rejoice in the confidence, affection, and assurance of the support of so many devoted Christian friends. Berkeley Street Church also may rejoice in having found a man so well fitted by nature, acquirements, and grace to carry the name of the church to the ends of the earth.”

Dr. Merriman’s correspondence with Mr. Noyes in Japan, on the one hand, and with the supporters of the mission in this country, on the other, was most laborious. He had previously felt a deep interest in the evangelization of Japan ; this interest was now intensified, and he took all possible pains to inform himself upon everything bearing, directly or indirectly, upon the consummation of this grand object.


He opened a correspondence with other missionaries on the ground and sought the acquaintance of those of them who returned to this country, as well as of Japanese coming here to travel or to study. Many of the Japanese students at Cambridge, Andover, and elsewhere were commended to his care, and he befriended them in many ways, especially as their counselor in religious matters.

He was the spiritual adviser, also, of some of the pastors in Japan. With one of these, Mr. Yokoi, a man of large influence, whose father was assassinated in 1868 for entertaining Christian convictions, and whose church, the Hongo Church, is under the shadow of the Imperial University in Tōkyō, his relations became most intimate. This able and accomplished man had had remarkable success as an evangelist and pastor at Imabari, and, on his removal to Tōkyō, he devoted himself to the higher and educated classes there. In addition to the care of his church, he has established a weekly religious paper, a Christian magazine, and a theological library for the use of students of Christianity and the more educated pastors.

In all these undertakings, he had the sympathetic and generous support of Dr. Merriman. He came to the United States, a few years ago, as Mr. Isé, because he was under proscription at the time, for the purpose of raising money for a

church edifice ; but he made little progress until Dr. Merriman became his counselor, sponsor, and for the larger part of the money collected, (\$10,000), the immediate canvasser. Dr. Merriman advised, also, about the erection of the building, and taking the work of Mr. Yokoi to his heart, he encouraged him to persevere with his publications, and often met a deficit in connection with them, with money collected for the purpose. The library is wholly due to his efforts. He secured the funds for it, and selected and shipped all the books.

During the recent period of religious doubt and difficulty, through which the Japanese pastors and the more intelligent of their church-members have been passing, Mr. Yokoi, who has had his own profound experiences of a similar nature, has made his influence felt in his pulpit and by his publications, and has impressed himself powerfully upon the community about him by the depth of his spirituality and the strength of his faith. But behind him, and in constant communication with him, was Dr. Merriman, "like an oracle and an inspiration," who possessed both the intellectual and the spiritual insight which are essential for one who would wisely and safely guide the hearts and souls of men through great crises of religious perplexity and struggle.



FROM AN ARTICLE IN THE "CHRISTIAN," SEPTEMBER  
9, 1892, BY REV. J. T. YOKOI, TÔKYÔ.

*Translated by Rev. W. H. Noyes.*

Early in the spring of 1889 I went to Boston, filled with the thought of building the Hongo Church. Having a letter of introduction from Dr. Greene, I went at once to see Dr. Merriman. Although he heard in detail my plan, he did not at once express his opinion of it, but he asked me to spend the night with him. After supper he again recurred to the subject of raising money and asked me most particularly not only about missionary work in Japan, but about my own religious experience.

After he had heard me all through he expressed his own opinion for the first time, and said that he seconded my desire most heartily and that he would do all in his power to help me. He hoped I might return to Japan with \$10,000. Thereafter I called on him ever so many times, and consulted him about all things great and small.

During the seven months I was in America, the contributions were all pledged, and October 18 I left New York for Japan. When I left, it was the time of the American Board meeting at which Dr. Merriman was present. When we parted, he grasped my hand with tears in his eyes, and said: "It has been a great pleasure to me to help you in raising this money, and to labor

with you has been a great delight. And now that you are leaving America for Japan, I hope that you will take good care of yourself." These kind words are deeply engraved on my heart.

FROM REV. DANIEL C. GREENE, D. D., TŌKYŌ.

Dr. Merriman was so much interested in our work and in the Japanese that we are continually reminded of our loss. His readiness to aid us in nearly every branch of our work almost rendered him a member of our Mission, and without his help and sympathy we should have been sorely cramped during the last two years.

The Tōkyō Pastor's Library, the two periodicals in the care of our churches, and the evangelistic work of this station have all profited by his hearty cōoperation. The Japanese in America are his debtors. The value of his counsels to them has been more than we can estimate.

During the past few years, while he has thought of himself as living in quasi-retirement, he has been a most important part in some of the most notable movements of the day, and has ministered strength and comfort to many who were ready to fall.

FROM REV. J. T. YOKOI, TŌKYŌ.

It was most sad and unexpected news which I received through one of our American newspapers of the death of Dr. Merriman.

When I think of the great kindness he has

shown me ever since I first met him, I cannot but be forever grateful to him. That I can no more receive words of wise counsel from him is to me a very great loss. I pray that God will give me grace and wisdom to carry on the work in which Dr. Merriman has taken such a deep interest.

FROM REV. W. H. NOYES, TŌKYŌ.

Dr. Merriman has gone so suddenly that the news came to us with a shock. I have often called him my second father. Without him I should not have been able to come here, but I loved him not so much for what he did for me, as for the fatherly interest that I knew he had in me.

I do not forget his interest in Japan or in all mission work; but I simply want now to assure you of the sympathy which we feel for you in this common sorrow. Our own loss is so real, and our hearts are so tender at the news, that I hope you will accept this letter as expressing something more than formal condolences. We shall realize our loss more by and by than we can at this first moment, but more and more too will the goodness and sweetness of his life be a joy and help to us.



**PERSONAL TRIBUTES.**



## PERSONAL TRIBUTES.

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FROM THE REV. EGBERT C. SMYTH, D. D.,

*Professor in Andover Seminary.*

MY acquaintance with Dr. Merriman began in 1857 at Batavia, Illinois. I was impressed with the earnestness and independence of his thought upon fundamental religious questions. After that I scarcely met him again until his return to the East about the year 1880.

Since then, and especially during the last ten years, frequent opportunities, which I gratefully recall, have come to me of sharing in his thoughts and counsels and receiving impulse from his true and consecrated manhood. I can add nothing to what others have doubtless already testified in these pages, but it is a privilege to express my high appreciation of his intellectual and moral qualities and personal influence, and my deep regard for his memory.

His mind was instinctively attracted to the deeper problems of being and life. His thinking was always strong, clear, profound. He saw everything in its larger relations. The earnestness of

his moral nature, the power which the Christian view of life as redeemed by the one great sacrifice had gained over him, the sincerity and depth of his faith in God as revealed in the Son of his love, gave a remarkable reality, elevation, and stimulating power to his thinking.

I do not recall hearing him preach or speak in public but once. My impressions of him are from his conversations. He seemed to me full of great thoughts, of fresh conceptions, in various stages of formation, of suggestions which deserved to grow into large discussions and to point to new adjustments and statements of religious truths. I am not surprised to hear of one clergyman's saying in effect that Dr. Merriman revolutionized his theology; of another's remarking, substantially, after hearing a private paper read by him, mingled I presume with many unwritten remarks, upon one of the most important questions of theology: "If I could have heard that when I was a student in the seminary, what a help it would have been!"

He was an admirable counselor to men who were doctrinally perplexed, able to see many sides of a question, quick in sympathy, and firm in his own Christian faith, ardently enlisted in promoting opinions which seemed to him fitted to give to that faith a fairer field, he was constantly self-restrained under opposition and patient with those who were less progressive.

The cause of a true liberalism, of conservative

progress, lost one of its most able, wise, influential and helpful advocates, in his removal to other scenes. He had done a work which will be perpetuated through lives he encouraged, illumined and impelled to new and nobler endeavor.

I think of him, recalling the range of his thought and his aspiration, not so much as meeting with surprises in the life on which he has entered, as receiving satisfactions, — answers to deep and long-cherished questionings, fulfillment of that which he had known in part.

FROM THE REV. WILLIAM J. TUCKER, D. D.,  
*Professor in Andover Seminary, President Elect of Dartmouth College.*

I cannot forbear a word of personal respect and love in remembrance of Dr. Merriman. He was one of the few men whom I have known, in whom I really felt that there were hidings and depths of spiritual power.

His mind was at its best in dealing with the greatest truths. I recall a conversation which he held in my study with the Rev. Mr. Yokoi, of Tōkyō, Japan, on the atonement. Would that I could recall the words. It was the strongest and most far-reaching, and yet the simplest statement of the truth to which I ever listened. And I know that it made a corresponding impression on Mr. Yokoi. Something of the same insight appeared in a sermon which I once heard from

him in Andover Chapel on the reply of Jesus to the leper, — "I will, be thou clean."

He was a noble counselor in all practical affairs, sagacious, steadfast, honest. He understood methods, but he knew no tricks. He thought and planned according to principles, and had patience for long results. He wrought in faith.

It must have been a great aid to him in his thought and work, as it was a great delight to his friends, that he was a man of humor. He was sweet-tempered, open of heart, generous and charitable in his thought of those with whom he differed, but quick to see and enjoy the humor which lurks often in the most serious situations. This added greatly to the charm of his friendship. One could make ready contact with him, whatever his moods or thoughts. His face often betrayed his mind before he uttered a word. Careful as he was in his speech, he could not always quite keep his good spirits to himself.

So he went in and out among us in the ways of friendship and work. He was a rare friend and helper, a man to honor, to trust, and to love.

FROM THE REV. S. E. HERRICK, D. D.,

*Pastor Mount Vernon Church, Boston.*

I would like to contribute a few words to the memorial of Dr. Merriman. Others will speak of him more critically and more adequately than I


can as a scholar, a theologian, a pastor, and an educator. I knew him but superficially under any of these aspects ; but I did know and love him as a friend who was quick in his sympathies, pertinent in his consolation, strong and wise in his counsel, thoroughly discriminating and righteous in his opinions.

The tenderness of his brotherly love was always leashed with an equal tenderness of conscience. He would never allow himself to be hoodwinked by the partiality of friendship on the one side, or by the sophistry of opposition on the other. His judgments were flawless in their rectitude ; his candor was that of the sifted snow. He had enemies, no doubt, — his Master had. But in a friendly intimacy of many years I cannot recall any word or action which he might not have committed to the broadest publication without being liable to the least charge of uncharitableness or bitterness. He was a fearless critic of men in their public language and conduct ; but he used no standards and no methods which he would not have desired to have applied to himself.

My acquaintance with him, though it extended over a score of years, became more personal and intimate during these closing years of his life, in which he was a sort of "minister at large." When released from the more burdensome duties of the pastorate, he was a ready and joyful helper of his brethren, — a visiting bishop whom we were

'glad to welcome in our churches and at our homes. In the pulpit, at the communion-table, in the prayer-meeting, sometimes in the study when one was involved in the intricacies of a difficult theme, and again and again at the fireside during the temporary dispersion of his own household, his presence was a delight and an inspiration.

My last recollection of him is the brightest and best of all; not merely because it was the last, but because in it he revealed an unwonted aspect of his thought. The trend of the conversation as I now recall it seems to have been almost prophetic. It could not have been more apropos had we known that it was to be our last interview. It was on Sunday, the 5th of June, 1892. He had been at church at the morning service, and waited for me to come from my room, as he often did, and we walked together down Beacon Street to the new church then approaching completion. He was deeply interested in the new aspect of the church's life which seemed to be opening, and was full of eager and pertinent suggestion. Being alone in town, he returned and dined with us. Some suggestion in the table-talk turned the current of conversation upon the subject of the future life. I think I never before saw him so eager, so intense, and at the same time so tender and solemn. If I could only reproduce that hour's talk of his which followed, I would be entirely satisfied to leave it as an all-sufficient contribution to



his memorial. He poured out his very soul. He could not contemplate redemption as anything less than an almighty purpose working through the ages, prehistoric, historic, post-historic, and through all strata of human life, until the "whole mass is leavened." He could not contemplate but with horror the conventional conception of an "election" which under the most generous construction embraces but a pitiful handful gathered out of the unnumbered millions of God-begotten spirits that have thronged the planet's history. God is dealing with them still, and to some good end. They are, and forever will be, dealing with Him. They are something more than passive fuel. They are souls to which the ages are disciplinary. For them, as for all, "the Lamb as it had been slain is in the midst of the throne," — an "eternal gospel."

I am sure that I have not misunderstood or misrepresented him. That last hour with him was like an hour at the communion-table. It could not have been more solemn, more tender, more suffused with Christly feeling. It was the worthy consummation of a friendly intercourse that has known no unfraternal thought for a score of years.

And I must note here, that his broad conception of Christ's redemptive work did not "cut the nerve" of his missionary zeal; did not diminish in any degree his profound solicitude for

souls that are now lost ; did not limit his exertions or his gifts that God's unsaved children here and everywhere might be brought back to the Father's house and to lives of filial obedience. He had a dread and horror of sin — not simply in its grosser and more obtrusive forms, but as a stain and corruption of the spiritual nature — such as few men have. He could think of no salvation here or anywhere that was not cleanness and health. He believed equally in God's wrath and in God's love ; but in both as different aspects of one great fact of the Divine Nature ; in both as operating towards that

“One far-off divine event

Towards which the whole creation moves.”

In that last interview to which I have referred, he gave expression to a feeling often voiced by Charles Kingsley, with whom in many things he was like-minded : namely, a deep curiosity as to the “morrow of death.” What can it be like ? “Eye hath not seen — ear hath not heard.”

Dear brother, thou hast entered into knowledge ! God speed thee yonder, as He guided and blessed thee, and others through thee, here. Hail, and farewell !

FROM THE REV. GEORGE A. GORDON,

*Pastor Old South Church, Boston.*

Although I knew Dr. Merriman only during the last ten years of his life, and met him only

at considerable intervals of time, still even with opportunities so insufficient I gained a deep and permanent sense of his high purpose, devout spirit, and great power.

He understood thoroughly the logic and spirit of the new Christian thought of his generation, and he was one of the most influential in sobering its character, in clearing it of extravagance, and in winning for it wider recognition and effect. He was distinctly a leader in the new thought and life of the church.

Personally I have the best of reasons for cherishing his memory. I shall never forget the tender and strengthening prayer that he made at my installation as pastor of the Old South Church; nor will the kindness done then to me and to the church fail of grateful remembrance, while any one of the generation of members remains. It was indeed but a single instance of what I regard as the most memorable trait in Dr. Merriman's character, — his interest in his younger brethren.

Especially did the young men and women whose hearts were stirred with missionary zeal, and who desired to give themselves to work in the foreign field, engage his sympathy. He loved and honored them, and it was to him a lasting regret and deep personal sorrow that obstructions were raised against the consummation of the purpose of these consecrated spirits. No one worked harder or more wisely than he to promote mutual under-

standing between men of varying types of theological opinion, and no man accomplished more in hastening forward the unhappy state of things existing in our foreign missionary management, toward a satisfactory and peaceful issue.

Dr. Merriman was always felt to be a tower of strength in the ecclesiastical councils of the denomination. I used to think that his clear, discriminating intellect showed itself to best advantage on such occasions. Through the Socratic method of question and answer, he most fully displayed his extraordinary keenness and force. No one who was present can fail to remember his service on the council at the examination of the Rev. Mr. Noyes, the foreign missionary of Berkeley Temple. The few questions that Dr. Merriman put to the candidate, and the eminently clear and satisfactory answers that he elicited upon points of fundamental moment, changed the feeling in the whole council from one of uneasy expectation to one of complete confidence. I believe that this is but a window to the great work of his life. He was an educator of the younger mind, a liberator of imprisoned thought, an effectual, conclusive helper in the intellectual struggles of his generation.

His supreme interests were in the coming of the kingdom of God. Personally he was ever looking for the city that hath foundations. The remunerations of Christian discipleship were to

him, more and more, the unspeakable and infinite things. The possibilities of life under the sovereign sway of Christ constituted his vast and thrilling hope. His sudden death took from us a wise, able, friendly, and godly man; but for him it brought eternal gain.

FROM THE REV. CHARLES A. DICKINSON,

*Pastor Berkeley Temple, Boston.*


Dr. Merriman was a rare man. He had a seer's vision, a poet's imagination, a philosopher's intellect, and a child's heart. To some he was a paradox; to me he was a paragon. In him extremes met. Things unaccustomed to go together mingled in his manhood. He was original, and yet simple; a theologian, and yet the most catholic of men; highly intellectual, and yet warmly sympathetic; philosophic and speculative, but intensely practical; a man of mighty convictions, yet always tolerant; a keen antagonist in debate, an uncompromising champion of free thought and free speech, a master of satire and sarcasm, and yet withal a large-hearted, spiritual apostle and exemplar of the gospel of love.

Phillips Brooks came into my life when I was in college and gave me my first open vision of my chosen vocation. He taught me for the first time how large, and grand, and many-sided the Christian ministry is. Dr. Merriman came into my life during the first years of my pastorate and

opened to me a new world of theological truth in which I have roamed ever since, a glad, free man in Christ Jesus.

Never shall I forget my first conversations with him. We were living together at the same hotel in Portland. I was at that time pastor of the Second Parish Church, and he was supplying for a short time the pulpit of the State Street Church. We were much together, and I found him always eager to talk about the great truths of the gospel, willing to advise, but never obtrusive with advice; glad to give his views upon the doctrines, but never forcing them upon me. He at once aroused in me a new interest in the great doctrines of our faith. He broke up my theological system completely, and gave it back to me piece by piece after having made each part a living, breathing truth. The atonement, regeneration, sanctification, the incarnation, and even the doctrines of election and foreordination became under his breath the vital glowing truths which they must have been in the days of old, before systems, and forms, and shells absorbed men's minds to the exclusion of the living thing within.

His power in this direction was marvelous. Those who have sat at his feet, as I have, will agree with me in saying that he was an inspirational preacher. His faculty of grasping and simplifying the profoundest truths of the Bible, his enthusiastic delight in tracing all doctrine



back to the divine love, his absolute confidence in the heart of God, his faith in a humanity which enshrined the Christ, all made him a magnetic instructor as well as a mighty inspirer of men. Though he was a power in the pulpit, I imagine that he was a greater power when, seated with a few sympathetic listeners around him, he opened to them the truth as he saw it, and carried them, rapt and exhilarated, along the upper realms of his thought and faith. It was a grand wide world that he wandered through at such times. Ecclesiastical forms and scholastic traditions were left behind, and, looking through his eyes, we seemed to behold the truth as it was. While our own traditions may have held us back from a full appreciation of the truth as he revealed it to us, we could somehow never forget the vision or be wholly disobedient to it.

No man was more restive than he under what seemed like an undue exercise of theological authority. Nothing would arouse his resentment so quickly as an attempt to commit our denomination to any special system of theology. With theological technique he had little sympathy, and he had little patience with what he called man's futile attempts to put the Trinity and the atonement into a definition. To him definitions of spiritual things were for the most part the signs of man's inability to grasp the truth defined, and the more exact the definition the less confidence

he had in the system of which it was a part. This made him a warm sympathizer with all who were inclined to state their faith in the language of individual experience rather than in the terminology of the schools ; and, unlike many of his age, he was not so bound by the old forms of doctrinal statement as to be unable to discern an old truth in a new form.

Young men always found in him a friend. His hopeful outlook, his large sympathies, his touch with the living present, his ability to cheer and inspire, gave him an unchallenged way into every young person's heart. He took a lively interest in all progressive movements. He was always ready to encourage the newer methods of church work. "I feel as young as ever," he said, "and I do not propose to grow old."

I hoped that he would leave behind him some substantial literary memorial of his large mind and larger heart, that generations yet unborn might taste of the fountain which for many years would be fresh and refreshing. I fear that some of his best thoughts were never committed to writing. A memorial less tangibly defined perhaps, but more lasting and potent in the world, is the subtle influence of his character in the hearts of the many who knew him, and who from him received, as I did, some of the grandest ideas of their lives. Upon his life I see written : —

"Howe'er it be, it seems to me  
"T is only noble to be good."

FROM THE REV. C. W. HUNTINGTON,  
*Pastor High Street Church, Lowell, Mass.*

Dr. Merriman evoked my esteem and love as perhaps no other man whom I have ever known. I shall be always under profound and grateful obligation to him, not only for making on me the first impressions which resulted in my abandoning the study of law for that of theology, but for exceptional helpfulness in subsequent years by way of stimulus to my thinking and of advice touching matters of personal concern. I value the frequent conversations I had with him as among my highest privileges. I would like to speak of him from the standpoint of the friendship which a young man may have with one many years his senior.

From my own experience and the testimony of others, I think that a prominent quality which drew young men to him was his unmistakably sincere interest in them. This cordial interest, of which one was immediately assured by his unflinching geniality and kindliness of manner, became unalterably certain after extended intercourse with him. He was never too hurried to listen to one's story, carefully to consider it, and to give the benefit of his experience and wisdom. His interest was neither fictitious or factitious. It seemed natural for him to put himself in another's place. Almost intuitively he took a com-

mon standpoint with one seeking counsel, and made his discerning judgment tributary to the existing need. One felt irresistibly the strong embrace of his sympathy, which, though true and rich, was not effusive but productive. It had something substantial to give.

Another characteristic which made his friendship prized was his rare sagacity. He possessed uncommon mental acumen and balance. His insight led him quickly to the heart of any matter, and the breadth of his mind kept him from partial and hasty judgments. He could not regard anything, whether of a practical or of a speculative nature, along superficial or narrow lines. Whatever engaged his thought engaged it thoroughly. He dug to the roots before he stopped. And he was always open-minded, looking not from one point of view only, but from all. His conclusions when formed were invariably characterized by signal mental clearness, and their value was enhanced by the lucid, often trenchant, manner in which they were expressed.

No one could know Dr. Merriman at all well without being impressed by the purity and vigor of his Christian character, or without admiring his highly gifted mind in its absolute devotion to Jesus Christ. I never discovered in him the slightest trace of ambition or self-seeking. His character was simple, transparent, strong. The personal Christ was very real to him and the con-

nection between him and Christ was natural, genuine, and vital. Thus the splendid possibilities of his nature found development. As a Christian disciple, his controlling aim was to be of service; and therefore his interest in men as men was deep and grew with advancing years.

A year or two before his death he spoke to me with special earnestness of his increasing desire, amounting almost to a passion, to be of service to men by making real to them the essential, practical truth of the gospel, stripped of everything extraneous. He affirmed his willingness, had he health and opportunity, to go to the most obscure place and among the most repelling people, if only he could bring to them the divine truth which fed his own life. I know of no man in whom the spirit which impelled the Master was better reproduced in its purity. I like to think of him now as engaging with ampler opportunity and with keener relish in service for the Christ whom he loves. His striking natural abilities, his searching scrutiny, his broad outlook upon truth, his downright honesty, and the domination of the real Christ over his whole being, led him to the easy detection of shallowness, narrowness, and insincerity in others, but kept always unimpaired his spirit of brotherly love. Those who shared his friendship and gave him admiring love—specially those younger than himself—will revere his memory and never lose the benign influence of his magnificent manhood.



**EXTRACTS FROM LETTERS.**



## EXTRACTS FROM LETTERS.

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FOR the last twenty years I have known and admired Dr. Merriman as one of the most honored and eminent of the clergymen and educators of our country. Hundreds of young men owe to him their strongest impulse toward noble lives. Thousands of Christian people have been inspired by his pulpit discourses to struggle after what God requires of us all. College men particularly have felt the force of his intellect and the strength of his sound judgment as to educational problems.

Perhaps better than all this, he has held fast in their attachment to him a host of dear personal friends who have rejoiced in his manifold worth. His peculiar and impressive presence will be sadly missed in the assemblages of earth, and your own loss will seem irremediable ; but he has passed to his glorious reward even as a king among men, who by "patient continuance in well-doing sought for glory, honor, and immortality, which is eternal life." For one so eminent as he, his whole manner was strikingly humble, and, as hundreds will testify, he exemplified the gospel which he preached.

Rev. W. S. HUBBELL, Buffalo.

As a preacher and as a personal friend Dr. Merriman will always be what he has been ever since I have known him, — an inspiration to do the best and live the noblest life one can for the Master. He lives for me. In my life he shall still hold his own place, within my heart his own affection. One day I shall see him again.

Rev. D. T. TORREY, Dorchester.

We of this Seminary would be ungrateful did we not mourn his loss. He was a noble friend to me, and his help was invaluable. I regard him as one of the ablest men I have known. He spent a Sunday here last March. It was my privilege to entertain him after the morning service. I was amazed with the activity and force of his mind. His thought flowed like water out of a living spring.

Prof. E. Y. HINCKS, D. D., Andover.

Ever since the first of our knowing Dr. Merri-  
man as our pastor and teacher, and later, when it  
was our privilege to call him friend, we felt a new  
influence come into our lives, shaping our thought,  
and giving us new views of life. He has been the  
power of developing in us what has made for truth  
and righteousness and sincerity in living here ;  
he has increased faith and strengthened hope for  
the life beyond. It was with great pleasure that  
we met him always, and we are almost overcome

with grief as we think we shall hear his voice no more.

The memory of such a man is an inspiration, and he will ever be near us in spirit, moving us, as we trust, ever in the path of faithfulness in all our walk in life.

Mr. and Mrs. RICHARD E. PICKTHALL,  
Somerville.

Returning from a short European journey, I learn with deep pain of Dr. Merriman's death. I can hardly believe it. He called here in such fine spirits just before I started! He was one of our greatest and best men. He was loved wherever he was known. To me he was at once like a father and a brother. I mourn with you.

Rev. D. N. BEACH, Cambridge.

With sad surprise I have read that our beloved Dr. Merriman has passed away. I cannot realize it, or that we are no more to meet him on earth. My true and beloved pastor, my able and revered teacher, my kind and unfailing friend and guide has gone.

He did more for me than any other man; he did much for many others and for many causes and interests, and doubtless the work he did so well in different fields of scholarly and Christian service will continue to bear fruit. He has labored, and others will enter into his labors.

Rev. J. A. MACK, Chicago.

"Gone before," only that "I go to prepare a place for you." He is there. Much as he was needed here, he was more needed there. He has entered into rest, and the glorious service above.

How fitted he was for great things here. He was perhaps the leading mind in our Association. How every one hung on his word, and how careful in weighing his words! There is no one to fill his place. Alas, how we shall miss his presence.

REV. S. H. HAYES, Boston.

I always enjoyed a theological talk with him. It was to meet him that Dr. Mulford made one of his last visits at my house, and in spite of the doctor's deafness, the conversation was to me very suggestive. Moreover, it is not often that a man, after so many years of hard service, remains as fresh in spirit and as *forward-looking* as he was, so long as I knew him.

Prof. J. HENRY THAYER, D. D., Cambridge.

I had become warmly attached to him in the Winthrop Club, both for his great worth and genial character, and our sympathy in theological views. A man of mark and strong power has been taken away.

Prof. J. B. SEWALL, South Braintree.

During these recent years in which I have been so much in Boston, I have met him often at

various gatherings and have had several extended interviews with him on matters in which I had sought his advice. His response was always so sympathetic and helpful that my heart went out warmly towards him.

The fidelity with which he put himself in touch with the interests that I laid before him was so great that he seemed like one of my own age, and I could scarcely credit the figures when I read that he was half a generation older than I.

Pres. HORACE BUMSTEAD, D. D.,  
Atlanta University.

A sermon of his was a great treat. His clear and vigorous thought was not buried beneath the husks of a scholastic rhetoric, and he did not need to be pulled along under protest by advancing thought. He stood in the front and he did much, even in the few times he has occupied our pulpit, to clarify the atmosphere of confusing ideas and doubts, which always befog any great transition period, and to make the few simple things which alone constitute the great fundamental truths to appear clear and in their proper perspective.

He had a very remarkable faculty, and facility also, in reducing an ideal to the terms of common thought, current among common and untrained minds. He always seemed to me to couple a bold and progressive mind, that was never afraid of an untried sea, if perchance there be a new world

to discover, with a sweet and tolerant spiritual conservatism that would not rend the tender ties of the old world in his zeal to enter the new, — a combination which gave him a marked equipoise that enabled him to go forward, as new light was given him, with a firm and equal step.

RUFUS B. FOWLER, Worcester.

## RESOLUTIONS.



## RESOLUTIONS.

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### RESOLUTION

PASSED BY THE SUFFOLK NORTH ASSOCIATION, AT ITS  
MEETING, SEPTEMBER 28, 1892.

WHEREAS since our last coming together, this Association, together with the Church of Christ, has suffered a sad bereavement in the unlooked-for death, at Marblehead Neck, of our beloved and revered brother, Rev. William E. Merriman, D. D. :—

Resolved: That, meeting together now under the shadow of that affliction, with the sense of our loss uppermost in mind, we make it our first action to put on record some expression of our love for him as a friend and brother, and our appreciation of his rare character, eminent gifts, and his long and inestimable services to the kingdom of God and the churches of our faith.

For nearly forty years he has been a member of the Congregational ministry, and during all that time he has been useful and influential in an extraordinary degree.

He has adorned the pulpit by thoughtful and spiritual preaching; he has guided and formed

the movement of thought ; he has been a spiritual force in personal and public contact with men.

Always a friend to education, he was, it may be said, the creator of one honored institution of learning, and has held positions of trust and honor in our benevolent societies, and up to the day of his death was an important factor in many and various ways in the work and welfare of our denomination.

Having for ten years been a member of this Association, he has placed it under deep and lasting obligations. His absence from our number to-day is the more noticeable because his seat was so rarely empty, and because his part in our proceedings was so prominent and important. We heartily testify our gratitude to him for his lifting the standard of our Association, contributing unspeakably to the value of its exercises, and setting before us an exemplary ideal of the duties and privileges of membership ; while as individuals we keep in loving remembrance his personal interest and affection, his thoughtful counsel in difficulties, and inspiration in discouragements.

In thus recording our own grief and sense of loss, we desire to express to the family of our brother our sympathy with them in their greater loss and sorrow, and in the special incidents of suffering and separation of the family which added painfulness to the stroke.

We take occasion to express our regret that, owing to the dispersion of its members, the Association could be so slightly represented at the funeral, and we transmit to his family this testimonial as a token of the love and esteem in which the memory of our brother is held among his brethren of the ministry.

## WINTHROP CLUB.

We record with sadness the death of our brother, Dr. W. E. Merriman. He was qualified by superior gifts and large attainments for the position which he held for many years, of President of Ripon College. In our club his genial nature and cordial manners made his presence always welcome, while his quick discernment and ready command of his resources were helpful in our deliberations.

The strength of his recent years was largely given to preaching, in which his labors, especially with his church in Somerville, were uncommonly earnest and devoted.

It is not often that we see a man who has spent his prime in the cooler atmosphere of a college, engage with such intensity of spirit as he showed in the work of the ministry in later years.



## **THE FUNERAL SERVICES.**



## THE FUNERAL SERVICES.

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THE funeral services of Dr. Merriman were held at 2.15 P. M., Thursday, August 4, 1892, — a beautiful summer day, — in the Old North Church at Marblehead, Mass. They were conducted by the Rev. Egbert C. Smyth, D. D., Professor in Andover Theological Seminary, who spoke as follows : —

The Scriptures of the New Testament were written by men who lived in expectation of the immediate or speedy coming of their divine Master and Lord. In these circumstances that state of being intermediate between death and the final manifestation of their risen Redeemer, which has since become of such intense interest to the church, was of comparatively little account, or commanded a very different sort of attention. And in consequence of this fact these Christian Scriptures, in which alone we expect to find helpful revelations concerning that world to which our loved ones are removed, seem at first view to give us very meagre and unsatisfying disclosures, and our hearts, it may be, are burdened with a sense of obscurity and uncertainty.

That we may not be thus overborne we need to stay ourselves on the abundant assurances given us in the Scriptures of God's infinite wisdom and love; of his supreme control of all beings and events, his wise and holy and most loving providence without which not a sparrow falleth on the ground; of his perfect Fatherhood.

But we can do more than this. This unexpected delay in Christ's coming is a revelation to us of the greatness of our Father's plan, of the exceeding riches of his mercy, of his love to our race. So the writer of the Second Epistle of Peter explains it. "The Lord is not slack concerning his promise, . . . but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." The delay in the consummation is a sign and proof of how great and glorious it is to be.

We are, therefore, as did the first disciples and Christian families and communities, to think of Christ's kingdom and of Christ himself as coming in each event of his providence, as present in all our experiences, as with us in life as in death, as shaping all things for issues fraught with larger blessings, with deeper glories, than any that broke upon the vision of seer or martyr. "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." The heaven He opens to us is itself in preparation for those it receives.

Through the Christian centuries, in each of these Christian years and days, Christ is perfecting his heaven, preparing the mansions into which enter those whom He comes and takes thither as his friends, that they may be "at home with the Lord." So that we are to think of every believer as guided and led in spiritual life and power by Christ himself, that He may have his appointed place and glory in the great consummation, — that perfect and complete manifestation which the New Testament writers describe as Christ's final coming. Thus thinking and believing we shall see, as did the first disciples, that heaven is where Christ is with those who are his ; that we have in Him not simply a heaven already prepared, but a heaven ever preparing through those who are trained for it and gathered into it ; that there is and can be no such thing as a prematurely ended Christian life, for all live unto Christ, and "whether we wake or sleep, we live together with Him," and the life closed here to-day, and begun there, is there as here preparing for a yet higher advancement, when God's redemptive purpose is fully accomplished in the perfected society and ineffable glories of the completed city of God, the new Jerusalem, "coming down out of heaven from God, having the glory of God."

When we attain to this Biblical point of view from which we look out upon life and death and

the other world, this Christian insight through which, without any forcing, the original revelations take their natural places around the central revelation of Christ's coming and of his governance of all beings and events with reference to his first advent and eternal reign, then the Scriptures are full of special comfort to us in respect to that intermediate state which otherwise is left comparatively unilluminated, and many a text of Holy Writ is filled with light and solace as though it were in our darkness the flash of an angel's wing, or in the oppressive silence the echo of some heavenly strain.

And as I now recall to you words so familiar that your memories will ever outrun the reading, so true and profound and full of sacred awe and consolation that no one of us can fathom or measure their grandeur and power, let me beg of you to follow them with the childlike faith which God asks of you, his children, and with the understanding of his words which they may have who receive them as interpreted in the incarnation and life, the passion and cross, the resurrection, the ascension, the intercession, the enthronement, the perpetual presence, and the final coming of our Lord and Saviour Jesus Christ.

The Scriptural lesson consisted of the following verses: Psalm xxiii. 1, 3, 4; John x. 11, 27-30, 14-16; John xvi. 33; Rev. vii. 13-17;

Luke xxiii. 42, 43; Rev. xiv. 13; Phil. i. 21, 23; Heb. ix. 24; Eph. iv. 10; John xvii. 24; 2 Cor. v. 1-8; Job xxxviii. 17; xiv. 14 (first clause); John xi. 25, 26; 1 Cor. xv. 1-8; 1 Thess. iv. 13, 14; v. 9-11.

A few remarks followed the reading of the Scriptures before the prayer and benediction. The greatness of the loss to the church was spoken of in the removal of one so wise, helpful, and influential as Dr. Merriman had been in instruction, preaching, personal counsel, labors for missions and in every good work, and the thought briefly developed of 1 Thess. v. 9, — that of the continuity of the Christian life, and its relatedness to Christ, who is the bond of union between those who are with Him beyond and with Him here.

Prayer was then offered by the Rev. N. G. Clark, D. D., Foreign Secretary of the American Board, and the benediction was pronounced by the Rev. S. Linton Bell, pastor of the church.

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The burial of Dr. Merriman occurred on Tuesday, October 18, at Batavia, Ill.

In the Congregational Church, erected during his pastorate and under his loving supervision, a gathering of friends and kindred — many of them in grateful remembrance of the pastoral

ministrations of him they mourned — was assembled to receive the funeral party on its arrival from Chicago.

After singing, prayer was offered by the Rev. J. E. Bissell, pastor of the church; following which the Rev. J. W. Bradshaw of Ann Arbor, Mich., spoke briefly upon "The Victory of Life," guided by the thought of the words of Scripture: "That what is mortal may be swallowed up of life;" "And their works do follow them;" "Wherefore, comfort one another with these words."

Under the beautiful sunlight of the October afternoon, the body was borne to the cemetery near the banks of the Fox River; and there, where so many kindred of his wife's family are sleeping their last sleep, sorrowfully, but in the assured confidence that they who have fallen asleep in Christ are not here but are risen, the deserted tabernacle was left to its rest.

J. W. B.











